

BF 1272

.L83

Copy 1

THE

Spiritualism of Nature



THE FORMULA AND FACT OF THE INVISIBLE
CO-RELATIONS OF NATURE'S ELEMENTS,
ENERGIES, AND FORCES, DISCOVER
AND DEMONSTRATE LIFE AND
INTELLIGENCE BEYOND
THE GRAVE.



BY

PROF. W. M. LOCKWOOD,
OF CHICAGO, ILL.

BF1272
.L83

51573

COPYRIGHT, 1899,
By W. M. LOCKWOOD.

Library of Congress
Office of the
JAN 26 1900

Register of Copyrights.

8257A
Dec. 21. 99 .

INTRODUCTORY.

Much valuable time has been wasted in the speculations of mankind upon the origin of nature and cosmic processes. Time, which if spent in an effort to honor humanity by extending the boundary of human knowledge, and discovering the value of intellectual development, and in the application of this unfoldment to the existing affairs of this life, would, centuries ago, have made fraternal and co-operative the commercial, political and philosophical interests of mankind, and the moral well-being of the units of civilization a realization of the greatest importance. History records that in all ages since the introduction of the priest and priesthood into the political, social and economic affairs of life, that the temporary welfare and progressive interests of the human have been made subservient to the platitudes of this hierarchy, by the promotion of the welfare and worship of the gods, unknown and unknowable. So widely has this paganism prevailed, that writers, to become popular, and those claiming to be instructors in the public arena, have sought first to placate public opinion, by assenting to these mythical ideals of a primitive age, that their thought, however worthy or unworthy a place on the page of progress, would at least have recognition and approval of the time-serving priest and God worshipers of the age. "Everything for the glory of the gods," has been inscribed upon the banners of religious thought in India and Egypt, chanted by priest and friar in Persia and Greece, and sung by creeds of all nations, while dissenting man has been sacrificed in ignominy and shame to these ideals, and the wheels of a progressive civilization held in the ruts of pagan barbarisms.

THE FIRST GREAT CAUSE.

What a sentiment of impossibility to apply to infinitude? What an inconsistent and unqualified vagary to attach to the origin of space and time considered as limitless duration and extension? What incoherency of thought, what unbalanced mentality discourses the origin of the infinite? No cogent reasoner can think of a time when space considered as infinite extension, did not exist. It is beyond the limitations of the human intellect to think of a period when duration as a succession of periods, did not obtain.

The logical mind cannot think of an entity that is not bounded by space and time; or of an intelligence however powerful, that is not subject to these cosmic factors. If any of the deities of the past ever had an existence apart from human imagination, it must have existed in time and space, hence could not have created them. The intellect cannot conceive of empty space in the progressions of time, or of an infinite boundless void. A realm of endless nothingness, with points of nothing is a thought transcending even the speculative imagery of the modern metaphysician.

THE PROVINCE OF SCIENCE.

It is the province of science to trace the unknown through the aid and analogy of the known; hence to affirm that something was made or created from nothing, is contrary to known facts and unthinkable. To affirm that a god created time and space and the elements of cosmic process from nothing, being himself bounded by these factors, is an expression of inconsistent zeal. The postulate of science that the elements of nature have eternally existed, with infinite duration and extension, is the accepted ideal of the scientist who is unbiased by religious schisms, *and it is the written premise of nearly every text-book in natural physics throughout the civilized world.*

NATURE SELF-EXISTENT.

This is taught, and has been taught as the premise of Brahmic theism* and theosophy, since the inception of the vedic Aryan race. The ancient Brahmin taught that nature is the "grand cause," not the first cause, but the only cause of all existencies. It is spoken of as "that which is invisible (as a principle) is unsizable, without origin, all-prevading, self-existent, without color, eye or ear, eternal manifest in all visible creation, and the cause of all created things and beings." This ideal is voiced also in the traditions and mythologies of pre-historic Egypt, and chanted in the songs to Osiris. It is the premise of the known and knowable, the basis of science and the source from which natural philosophy has obtained its truths. Hence we affirm that the aphorism that something can be evolved or created from nothing, is not only at variance with the observed facts and data of all known cosmic processes, but is antipodal to formulas of reasoning and is opposed to the rational thought of past ages.

In tracing the order of the unknown in nature, science employs analogy, logical inference, and the deductive and inductive methods of reasoning. But analogies so applied, must contain three or more points of parallel coincidence, the logical inference must be in keeping with syllogistic formula, and every deduction must contain one or more inductive demonstrative facts.

Thus in tracing the invisible attributes of nature we note in the evolution of water, that although the gases oxygen and hydrogen are invisible, yet they are co-related, since their union by the aid of the electrical spark, promotes the phenomenon of visibility; hence, we deduce that the realm or plane of their co-relation is in a chemical spectrum, or dimension of space beyond human vision; and inductive ex-

*Brahma (neuter) means the principles of nature.

periment demonstrates the fact. Now we note in this evolution of water that *something is evolved from somethings*, which science has named oxygen and hydrogen, and classifies them as elemental substances. However few or many may be these substances, we are obliged to consider that only a very small realm of infinitude has as yet contributed its data of elements, and extended discoveries may add to, rather than diminish the variety of these substances found in nature's laboratory of infinite art. Discoveries of the modern spectroscope invite the attention of the student to the fact that the variety of color motion seen in spectrum analysis, as is witnessed in chlorine or other element of nature, is suggestive of the possibility that these elements and substances contain within themselves diverging molecular states, since each color or spectra must be the result of some *special attribute* locked up in the molecular structure of each elemental factor.

If in the progressions of physical science, this thought should be sustained, it will greatly multiply the substances, energies, forces and modes of motion entering into, and promoting the vast and diversified forms and phenomena of infinitude.

In addition to the foregoing evidence of the automatic character and factors of time and space, we must add mathematics, as a system of deductive art; since its data enter into, and equation all cosmic processes. That these principles of numerical notation could be created, that there was a time when they did not exist in the eternal order of things, is a concept beyond the lucid imagination of man. Twice two are four, applied to physical things, and this simple equation, like all equations of the physical world, exists as a principle, eternal in itself. Now we shall affirm that if these data of the known be true, or if any one of them be true, that a creative power or overruling intelligence considered as a first cause, is an impossible and untenable

concept. If God considered as an entity of intelligence or power could not and did not make the space he exists in, if he could not and does not evoke the duration we call and measure as time, if the equations of mathematics are self-existent, if the factors called elemental substances be the result of continuous action and reaction taking place in the laboratory of infinitude and have eternally existed, if one or all of these are self-existent, the gods of human conception and adoration possess none of the omnipotence or intelligence ascribed to them by the children of men; and we shall be obliged to look more deeply into nature's storehouse for the spiritual sublimity and divinity manifest in cosmic evolution.

But before we enter into this research let us establish postulates by which truth may be verified, and formulas of reasoning, by which the inductions of philosophy are known.

THE HUMAN INTELLECT.

A thorough analytical comprehension of the mental functions qualifying human intelligence will be necessary here in order that we may determine cogency and logical consistency of thought, from the vagaries and incoherent speculations existing on the mental page of time. Since the era that gave us the thought of Reid and Kant, Berkeley and Bacon, since the writings of Samuel Bailey "On the Human Understanding," since the expressed thought of Descartes, Spinoza and Sir William Hamilton, there have been discoveries in mental cerebral physiology that modify the data and conclusions of these able thinkers and writers upon the formulas of human knowledge.

Briefly expressed, these discoveries lead up to the fact that man's conscious ego or consciousness (sometimes called the soul principle), is the real entity that receives impressions from without through those avenues or electrodes of sensation called the five senses, and that the formula of

these sensations are best comprehended by the term "modes of motion," by which is meant that different molecular impressions made upon the centers or electrodes of vision (the eye) evoke the variety of sensation the human has in seeing. The different sounds one hears are the result of varying modes of motion impacted upon the auditory tract. Each avenue of sensation has its especial centers or electrodes, connecting the conscious principle of man through these avenues to his environment. As these electrical avenues vary in character and quality of function on account of purely *structural conditions*, it will follow that an ever-varying series of sensation sequence human existence. Furthermore, it is discovered that man has no conscious sensation until his conscious ego has been impressed; and these impressions may be reflected from his surroundings or external environment; they may be the act of volition, or evoked by the co-relations of ganglionic character belonging to his vascular system.

CONSCIOUS VOLITION, THE REAL WORKER IN THE CITADEL OF THE HUMAN BRAIN.

Human volition is seen to be a *servient attribute* of consciousness, having the power to evoke into action in the normal brain the centers connecting to the motory system, to call up memory, and reflect, to employ comparison, to mentally weigh, to discriminate, balance and decide. This conscious ego of man, or soul principle, is the *real thinker*, and the avenues for the promotion of sensation evoking feeling, sentiment and emotion are bio-plasmatic structures in which his real ego is evolved as a formative principle, and to which it is structurally co-related as an invisible magnetic entity and force. Hence it will occur to the close student in comparative anatomy and physiology, that with diverging structures obtaining in these ganglionic tracts of the human race, there must be a great variety of sensations

and thought, of emotion and mental impressions, qualifying human environment.

With all these diverse impressions, thoughts and opinions the result of diverse structure, how shall we determine from the multiplicity of human experiences, what is truth and what is error. First let us inquire how we may know truth when found, and, having some infallible method to discern it, we will know its antithesis by the absence of some or all of the facts and data, determining the premise upon which truth rests.

POSTULATE OF TRUTH.

With this idea in view, then, we postulate that *Whenever an order of thought, written or orally expressed, agrees with the unerring formulas of nature in the analysis of its phenomena or the demonstration of a principle, civilization claims the discovery of truth; because there is no variation in its hypothesis and in its methods of intelligent analysis, or the sequences of eternal verification.*

SCIENCE AND PHILOSOPHY.

The pursuit of truth in its application to human advancement, has necessitated an orderly classification of known data, and this has given rise to the terms "*science*" and "*philosophy*," which imply not only an intelligent arrangement of ideas, but the specification and proof of the ideas upon which science depends, in order that philosophy may sequence the completeness of rational and analytical thought.

Philosophy in ancient time was a mixture of speculation, of practice and sentiment; but in modern times the pursuit of truth has taken a well-defined method separating the speculative from the established forms, and it employs to this end *science*; and our modern civilization regards both science and philosophy as "REASONED TRUTH." If, then,

science and philosophy be "reasoned truth," we shall affirm that all systems of thought that are not in accord with this premise, are speculative and untenable. Hence it will follow that all philosophy and truth must have their basis in the eternal principles of nature, and coincide with its facts, or be rejected as unproven and dogmatic assumptions.

Before we can determine whether Modern Spiritualism can rest securely upon this natural basis of science and philosophy as "reasoned truth," let us inquire what the term means, and to what it applies. We will make this inquiry the subject matter of our next chapter.

SPIRITUALISM OF NATURE.

THE ORIGIN OF THE TERM, "SPIRITUALISM."

The records of history indicate that the term "Spiritualism" is of very ancient origin, and had its inception in speculations upon the character of the human mind considered as a separate entity from that of the physical organism, and representing the conscious, thinking and intellectual part of man. If we set aside the traditional and mythological views representing the thought of prehistoric Egypt and Greece regarding the character of mind, we shall find the concept of Spiritualism as an ideal, outlined in the metaphysical speculations of the "Ionian school of philosophy," and represented by Anaxagoras, who was born five hundred years before the commencement of the Christian era. Anaxagoras, affirmed "that all bodies are simply aggregations of atoms, and that a bar of gold or iron or copper was composed of inconceivably minute particles of the same material; but he did not allow that objects had taken their shape through accident or blind fate, but through the agency of a shaping spirit," or "Nous," which he described as "*infinite, self-potent* and unmixed with anything else." "Nous," he again says, "is the most pure and subtle of all things and has all knowledge about all things, and infinite power."

This system of thought makes matter or atoms *qualitative*; and it was opposed by Democritus, who, although holding to the atomic theory, affirmed "that all atoms were eternally possessed of a primary motion, and that the varying or *quantitative* relation of these promote the basis or ground work of nature."

Thus there originated diversity of thought and opinion regarding the character of matter as well as of the mind, which, under the gorgeous, but untenable imagination of Plato's mentality gave birth and direction to a distinct school of speculative philosophy, voiced in his Theaetetus and Sophistes, in which he makes mind and idealism the dominant factors of the universe as well as of knowledge. This formula of speculative philosophy, in a measure, was held in check by the dignified but logical method or induction established by Socrates, whose system of reasoning a little later on, was supported by the precise and analytical system of Aristotle. The Platonic school, viewing nature from the realm of mind, received the name of *Idealism*; while the system of thought originating with Socrates and Aristotle, viewing nature from the without, from the plane of the supposed real—the objective, became known under the term *realism*. We have not time in this article to trace the progress of these respective systems of thought, but the advocates of Plato's school of Idealism, long before the advent of Christianity, gave it the name of "*spiritual*," because it represented the realm of mind, and the same school partly in derision, and partly from the assumed position of its opponents, classified the inductions of Socrates and the philosophy of Aristotle, as crude and materialistic. Christianity itself was a political compromise between Greek skepticism (embracing Judaism and Platonism) and paganism. The Christian holds to the priority of mind over matter, and in this sense he is Platonic. But he also holds to the concept that a supernatural power apart from nature which he calls God, molds matter, and this concept is distinctively a pagan platitude. As ecclesiasticism embraces in all of its forms something of the Platonic ideal, and voices a supernatural Deity as the creator and cause of all things—a God who operates through the potency of spirit and matter, it has assumed the name of a *spiritual belief*, and its supporters and advocates are

called *Spiritualistic*, and these beliefs and creeds, however diverse, were known under the formula or name of *Spiritualism* centuries before the pantheism of Spinoza or the dissertations of Descartes were known. Gradually the term "spiritual" has been applied not only to all forms of ecclesiastical belief, but to atheistic Buddhism with its Sankhya system of pessimistic speculation, and to the mental vagaries of Oriental Brahmanism, with its doctrine of Yoga and its ascetic Yoga practices and reincarnations.

Thus far, our effort has been to trace the inception, origin, and final introduction of the terms "Spiritual," "Spiritualistic" and "Spiritualism," as applied to mental concepts, religious ideals and pagan dogmas since the time of Anaxagoras. Let us now apply the yard-stick of inductive logic, and the test tube of common sense, and see if any of these so-called spiritual beliefs, mental ideals and religious propagandisms, come within the mental realm of truth, as voiced in a former chapter.

If nature be infinitude, if all the mutations of time and space qualify infinitude and are natural, then we reach the conclusion that infinitude had no beginning, no genesis, no first cause as a pivot or center of development, and no First Cause as a creator or overruling intelligence, hence no supernatural deity, since there can be nothing supernatural in natural infinity. Therefore we deduce that all systems or schools of thought, that lay their premises of belief in super-nature, whether representing a God as a first great cause, or a metaphysical realm apart from natural modes of motion, are not only untenable, but are impossible postulates, since the infinite of possibilities is included in infinitude.

This criticism applies to ecclesiasticism in all its forms, to Buddhism, Brahmanism, Theosophy ancient and modern, and to all liberal so-called religions that lay claim to an overruling intelligence, or oversoul, and it will appeal

to all consistent thinkers as correct reasoning whose zeal for their God and public approbation does not invite mental perjury, and outrage common sense. A first cause to infinitude, is an impossible concept, and the supernatural or super-nature apart or outside of the infinite of infinitude *is a theological lie.*

LET THE THINKERS THINK.

Since the time of Anaxagoras and Plato, since the speculations of the early fathers of the church Catholic, since the writings of Spinoza and Descartes, there have been great discoveries in physical science, disclosing the errors of religious thought, changing the entire mental aspect of the physical universe, and qualifying human understanding with a broader comprehension of man and his environment, and with nature's order of evolution. In no department of natural physics have these discoveries been more significant, than in the realm of cerebral mentology. The establishment and localization of the cortical centers of the motory and sensory system, the discovery that cerebral activity is accompanied by cerebral waste, and that mental processes are accompanied by continuous molecular change in the material convolutions of the brain, overturns, unseats and annihilates the data upon which Plato postulated his Theaetetus and subsequent writers their discussions upon the order of Human Understanding. These discoveries demonstrate that the mind, strictly speaking, is not the thinking part of man. Human intellect consists of a thinking entity, and mental fiber connecting incoming modes of motion, to the citadel of conscious sensation. Cerebral fiber and cells do not possess without the aid of the conscious principle, sensation per se. They do not possess memory, volition, or intelligence. They cannot, as will be seen in the nature and order of their structure. If it were

so, sensation memory, volition and intelligence would die a molecular death with the molecular death of the cells and fiber; and the mortal would have to wait until new cells in the order of evolution could be newly functioned, and this process in the mental realm would be an impossibility. The human would become an incoherent, inconsistent, and senseless bioplasm in an hour's mental effort. If fiber and cell did possess memory and intelligence, we could easily account for the vagaries of humanity since the continuous wasting of cells and fiber would continually change normal brain action into cerebral incongruities.

But these discoveries in cerebral physiology are lending additional emphasis to the fact that the complex structure of cells and their fiber throughout the cerebral organism possess the characteristics of what may be called mental electrodes, connecting man's conscious ego to objective nature, by which incoming waves from without impress his conscious life principle, evoking thought and mind, hence these physical structures in all of their varied co-relations qualify the character of thought evolved within, and in varying degrees limit the boundary of human experiences, by the functional structure of the sensory system. The motory system is also environed and circumscribed by analogous limitations of structure.

All of the phenomena of what is called "double consciousness" and the various phases and mental idiosyncrasies of humanity can be more fully comprehended in the analysis of this deeper, and more extended view of cerebral, and physiological anatomy. In the light of these inductions, the prevailing opinion that mind is the thinker, will have to give way to the greater truth that MAN'S CONSCIOUS EGO IS THE REAL THINKER—the real entity that is impressed, and thought and mind are the result of these impressions. In proportion as man's conscious ego is impressed by data susceptible of verification, he touches the

realm of truth; and in proportion as his cerebral physical and functional brain and conscious ego are lacking in molecular rhythm, or are psychologized with erroneous instruction, *he remains a slave to error, and undemonstrable dogma.* A knowledge of nature's evolutionary processes will give us a key to these deeper truths, and make evident the errors of religious idealism, and consign to the waste basket of time the supernatural and its metaphysical assumptions, as taught, indoctrinated and postulated as the basis of spirituality and ethical ideals. For eventually it will appear that neither spirituality, Spiritualism nor intelligence can be predicated upon the unreal—*ignorance is not the mother of truth.*

Having traced the origin of the term "Spiritualism," and having seen its thorough misapplication in the realm of supernaturalism, as voiced in the religious dogmas, creeds, cults and schisms, of past and present forms of thought, let us seek in the sublime records of nature a place more fitting, than is found in the realm called supernatural, and ascribed to the gods. This research will take us into a new field of thought and inquiry—a field untraversed by creeds and cults, a field largely ignored by the ecclesiastical and popular mind, a realm of mental somersaults for the theosophist and theologists, a realm largely ignored and unaccounted for by the reincarnationist, but nevertheless to him a place or plane, where the laboratory of infinitude is chiefly interested in the manufacture of human bodies, as stepping stones, or rungs in the ladder of time, to get "sparks of Infinite Intelligence" back to their primary luster and omnipotence.

Most wonderful, most careless and capricious is the "Theus" (god) of theosophy, and transcendently sublime and miraculous is their system of evolving away from materialism, from carnal and sensual desire, *by constantly reincarnating into it.* We suppose that the process to be continued through the cycles and planetary systems of infinity.

tude, may be regarded as real evolution by perpetual involution.

But whatever an investigation of the page of nature may reveal, we shall not find the "Theus" of theosophy, or the Deus of ecclesiasticism; neither shall we find matter (scientifically speaking) the basis of material things—hence of materialism. From the time of traditional Gonzarte, said to be one of the most distinguished alchemists of ancient Greece, down to the time of Paracelsus, it was the opinion particularly of that class of investigators who laid the foundation of modern chemical science, by seeking to penetrate the obscure in nature's processes, that invisible substances to which they gave the name of "spirit," were the basis of all forms and types of matter. Some of these ancient thinkers and experimentalists, regarded as matter all solids, fluids and gases, and spiritual substances as the elemental forces underlying these forms of structure and organization. Now they did not consider spirit as a nonentity, nor as a homogeneous substance, but as entities "invisible to the eye and undiscernible to the senses," each one possessing special characteristics. The idea of spirit as a nonentity came from the priest alchemist, and so the term "immaterial," without proper qualifications has been applied to these forces by modern popular writers and pulpiteers, thus continuing to befog the public mentality as to the real nature and character of etheric substances. If in science and philosophy, we should employ words and terms to express our exact concept, then it will follow that a substance or its life principle ought not to be used as a synonym for matter, for the same reason that we do not call an egg a chicken, or a pile of lumber a cottage. Such careless misuse of terms is not in accord with the facts characterizing the formula of philosophical evolution. Matter, considered in its evolutionary sense, is a term representing *a combination of elemental substances*, and may be used to

express a gas, a fluid, or a solid, while the term spirit applies in this connection *to the life principle of elemental substances*. So it will be seen that the term spirit is a general term applied to the invisible active principle of all elemental substances, however diverse these may be in their character and mode of acting, the same as matter is a general term, representing the diversified forms of cosmic structure. Hence, spiritual, invisible life substances are the builder, and matter in all of its cosmic forms, the result of these in combination. The careful thinker will here note, that if invisible substances in combination promote form and visibility, then all forms of matter are the result or phenomena of spiritual substances in combination.

NOUS.

Many of these facts were noted by the ancient alchemist, as will be seen by a careful perusal of the history of the life of these philosophical savants. The "*shaping spirit*" called "*Nous*" by Anaxagoras, was a concept in this direction and the "*primary motion*" attributed to matter by Democritus, would have been a truth, if matter was primary. The discoveries of the elemental substances had not been made at the time Democritus wrote. Had he said that *each substance* underlying cosmic process possessed a primary motion of its own, he would have announced *the greatest fundamental truth in cosmic physics*.

Now these truths conceived and suggested by the ancient alchemist, receives an endorsement in the experiments of the modern physicist, since all forms of matter can be reduced to invisible primary states, and no one knows better than your clear-seeing chemist physicist, that the active life principle of all elemental substances are better known to science as "*invisible modes of motion*," and the different names that science or circumstance has given them, is in consequence of some special quality or function witnessed

in their mode of action, or of being acted upon in process of combination. The continuous and extended discoveries of these elemental substances by modern investigators, the principle of polar affinity which each of these possesses, for some substances and of polar repulsion for others, establishes the truth of molecular co-relation, as the basis of cosmic art.

The discoveries along the line of spectrum analysis, which will eventually ring the death knell of the atomic theory, by proving that a change in the polarity of all substances takes place before they can enter into a new combination, are important features in this new truth. If a substance gives up its original polarity when it enters into the formation of a new compound, it gives up its atomic structure and characteristics, and this fact is thoroughly demonstrated by spectrum analysis. Now this fact in combining processes does not prove that matter is a homogeneous substance as very many seem to think, neither does it prove that elemental substances are, or ever were homogeneous; it only proves a base of polar affinity belonging to, and qualifying all types and conditions of matter, and *molecular co-relation* in consequence of it.

Let us suggest to all scoffers at the spiritual philosophy and spiritualism, that we shall be able to demonstrate that the relation the human holds to life beyond the grave, finds its premise and data in the immutable principles of the universe we live in, and this relationship could not be demonstrated unless infinitude was in its fundamental essences, *infinitely spiritual and infinitely co-related, and man himself a spiritual evolution.*

THE SPIRITUAL CHARACTER OF NATURE'S FORCES.

A general popular error obtains regarding the meaning and application of the terms "Spirit" and "Spiritual," as applied to cosmic evolution. The prevailing thought, introduced by theologians and expressed in all ecclesiastical formula, is that the term spirit represents the act of volition or will of an almighty God, who exists as a supernatural cause to all cosmic processes. They tell us with wonderful assurance that their God is so omnipotent, that his mere volition created the suns and systems of time and space, and all types of fish and fowl belonging to the deep seas and oceans, and all species of beasts, cattle and creeping things that live upon the land. But into man he breathed the breath of life and "he became a living soul." When we ask them "if this act of volition on the part of their God is to be understood as a spiritual act?" we are invariably answered in the affirmative. Now, if we accept this postulate of the origin of nature, then as sure as mathematics, their God is the author of matter and material things. If he created all things, if "without him nothing was made that is made," if he operates through law which he established, then God is the author of materialism, and *the materialists*, and not the Christians, are his chosen people. To get around these logical conclusions, they tell us that since the curse of Adam, that matter has been "dead," "crude," and "inert," because their God cursed the ground and all living things, and that since that time matter requires the "active power" of his presence and divine spirit, to mould it into form. If we accept this platitude of a curse, then we are obliged to note that God cursed all the creations made by his former spiritual volition, even his own breath of life that made man a living soul. Hence we have a right to conclude that God cursed a portion of himself, and if matter be dead and crude and inert, then just so much of the

original spirit of God is now dead and crude and inert. However inconsistent and incongruous this pagan concept seems, it is the prevailing ideal of the age, in all Catholic, Protestant and ecclesiastical countries of modern times. And upon this primitive fetichism and Oriental concept is postulated the duality of matter and spirit,—matter the material to be worked into form, and spirit as an intelligent force that moulds it into being and gives it life. To this pagan vagary the entire school of ecclesiasticism and theology and theosophy give assent. During the last twenty-five years we have asked hundreds of theologians where matter came from if it were dead and crude? Now, they know that if they admit that it came originally from God the question will arise: Then what makes this part of God's original spirit crude? then they will crawfish and evade the question. A few, however, notably the Catholics, and here and there a Protestant clergyman, will refer to the curse of the ground, as a part of "the divine plan" the same as they refer to the incest of the Holy Ghost with an unsoliciting Jew maiden *as a part of "the divine plan."* It seems an unaccountable mental phenomenon that so large an element of civilization (?) adhere to this Oriental and untenable concept, when every scientific college and every laboratory of chemical physics in the civilized world demonstrates the errors of these barbarisms. Come with me, dear reader, into the experimental department of the modern chemist physicist. Here are two jars containing separately oxygen and hydrogen. We unite them with an electrical spark, and with something of a crash and clash as the two elements meet in combination, there is formed upon the receiver a tiny drop of water. We witness the experiment and phenomenon with interest. Let us ask our physicist a question. "Did God mould these two elements together by the immediate presence and application of his power?" "No." "Was there any 'original intel-

ligence' in either the oxygen or hydrogen gas before they were united?" "No." "Is there any intelligence or consciousness in the water now?" "No." "Then tell us, Mr. Physicist, what did unite these two diverse elements?" "A principle of reciprocal polarity belonging to each element." "Can you prove it?" "I can. But to do this I shall have to break up this drop of water into its original elements and weigh them." Thanks to the accuracy of modern science, we can do this and save the minutest particle of each. Again, we apply electricity in a little different manner than in our former experiment, this time to decompose the water, and are rewarded by securing the original elements. Now, we will weigh them with a pair of scales so nicely adjusted that we can detect the presence or absence of the one-hundredth part of a grain. We find by actual weight that we had oxygen $88\frac{9}{10}$ parts and hydrogen $11\frac{1}{10}$ parts. So we reach the conclusion that it takes precisely $88\frac{9}{10}$ parts of oxygen by weight to overcome the individual and original polarity of the hydrogen; and in the reaction of the hydrogen it only takes $11\frac{1}{10}$ part of it to overcome the individual polar tension of the oxygen in this combination. The polar tension of each element being mutually overcome, a new order of polarity is established by these combining elements, bringing with it or evolving the phenomenon of water, and this principle of polar equipoise in process of combining elements and their arithmetical proportions, is the real base of

THE CHEMICAL BALANCE,

for here we see expressed polar "*action and reaction*"; and here originated the term, that in nature's processes of evolution, "*ACTION AND REACTION ARE EQUAL*;" and this truth is the premise of all chemical equations.

"Mr. Physicist, were these elements homogeneous in

their structure before they were united?" "No!" "How do you know it?" "First, by the way they individually act and are acted upon in other combinations; and, second, by spectrum analysis." "Is the water you have evoked a homogeneous compound?" "It is." "Then how do you account for this homogeneity when it is composed of two diverse substances?" "By a change taking place in chemical combination, known to chemical science as 'a change of chemical spectrum,' which means in this experiment that the two elemental substances have entered into a combination promoting visibility, whereas formerly they were invisible gases. It also means that the molecules of each of these substances have been raised to a higher molecular tension by the action of electricity—to a plane of molecular rhythm—when they unite in the formation of something entirely unlike themselves." "Has oxygen and hydrogen life?" "In a manner! Each of these elements possesses an active principle of its own, which is known under the term of 'life principle,' and science sometimes calls this kind of life 'molecular life' to distinguish it from some of the higher and more complex forms of existence. But the better term for all elemental substances is 'the active principle,' since we can easily comprehend that the active principle of oxygen is entirely unlike that of nitrogen or any other element." "Mr. Physicist, what do you mean by the term 'polarity'?" "It has been discovered that all energies, elemental substances, and all forms of matter, are capable of acting and of being acted upon in chemical and physical combination. This fact demonstrates the universal principle of attraction and repulsion, characterizing all forms of energy, and to it has been given the name of polarity. Without polar attraction there could be no molecular affinities, and without polar repulsion there could be *no special formative processes in nature*. And without reciprocal polarity all substances and forms of matter would be in

reality *dead*; since none of them could act or be acted upon. Reciprocal polarity is the rhythm of infinitude. It is the basis of the beautiful in form in evolutionary processes, in leaf and flower, in plant, tree or man. In mental realms, it is the foundation of a true system of social ethics, making wider the plane of social art and enjoyment, and it is the key to happy conjugal relations and harmonious offspring.

Now, Mr. Physicist, we want to ask you another question. Do you believe that these invisible active or life principles of elemental nature are of spiritual character? It will be necessary in answering this question, that we fully understand each other. If you mean by the term "spirit," the breath of a supposed God who is said to be superior to nature, or if you mean that the mental act of volition of this God, is spirit, then I shall answer without qualification, No! But if you mean that the active life principles of oxygen, hydrogen, nitrogen, or carbon, or any of the seventy elements already discovered, are of spiritual character, I shall enter a strong affirmative, for the following reasons: Physical science had its inception with the ancient alchemists. These philosophical savants laid the foundation of chemical physics, and with limited appliances and apparatus, divided nature into four forms of expression—solids, fluids, gases, and spirit. The term spirit was applied to the invisible of nature's attributes. With the alchemist the term spirit meant the invisible, not because it was thought to be the breath of a God, or any part of a deity, but simply a term expressive of the active, invisible life principle of a substance or element of nature.

It is said that the Egyptian Hermes, who was worshiped as a god in the eleventh Egyptian dynasty, attributed to matter a spiritual force. And Paracelsus of the fifteenth century witnessing the incineration of solids and the evap-

oration of fluids exclaimed "Alla-geist! Alla-geist!" all is spirit, all is spirit.

Now the modern chemist discovers that these invisible "active principles" of elemental substances, are the actuating energies operating in the promotion of every phenomenon of nature. Thus, the active principle of oxygen gas upon the glands of respiration of all breathing animals, and upon the capillary structures of all forms of plasmatic character in process of evolution, is to sustain the life and assist in the development and perpetuation of the animal or plant. What the active principle of oxygen really is, no chemist or physicist knows. That it is an energy that assists in the promotion of life is certain, and that as an energy it is as spiritual as the life it sustains, whether that life be plasmatic or bio-plasmatic, is equally certain; otherwise, *it could not be co-related to it upon planes of reciprocal polarity.*

Furthermore, the modern chemist finds that every element thus far discovered, has the power to act, and to be acted upon, hence, as before stated, they are polar, and are thus able to enter into chemical combination and the evolution of form.

Until science finds some other term more applicable as a general definition to these invisible active forces of nature, we shall affirm that the term "spirit" and "spiritual" are the most consistent and expressive of any thus far known. This position with its definition will appear concise and logical, when the human intellect comprehends that all forms of life and matter are infinitely co-related to these chemical factors of time and space. There can be no phenomenon either physical or psychic without the support of these elements. We know that there is a large class of pseudo Spiritualists who claim that chemical forces have nothing to do with spirit, that "spirit is something essentially finer than mere chemical force"; thus making a

distinction *without demonstration*, in nature's order and formula of growth and development, and ignoring not only all cosmic facts, but the very fundamental truth of the spiritual philosophy, and the continuity of natural principle.

How limited the intellect that cannot discern in the phenomena of objective nature, the presence of the spiritual forces expressing themselves in rhythmic combination in every flower and tree,—in the sublimity and art of nature's crystallizations, and in the evolution of her plasmatic and bio-plasmatic forms of life ! What indifferent ignorance is this, that inhales the breath of oxygen, and exhales carbonic gas—that drinks water and eats bread, yet has not reflected that the invisible spiritual forces of these compounds support his physical life through process of assimilation ? What mental delusion is this, that amid all the demonstrations of modern science, still continue to teach the supernatural and mysterious, the metaphysical and impossible, as the premise of progression, and the basis of life here and hereafter ?

LET THE THINKERS THINK !

With a wider, deeper and truer consideration of nature and her spiritual forces, the metaphysical bridge that transcendentalists and ecclesiasticism invented to span twixt spirit and matter, will be found a delusion—an invention of the priest metaphysician *to exact toll from mortals*, before they cross to the other side. A cunning device, and an artful patent granted as claimed, by an unknown God to a worthless hierarchy—a *bankrupt compact*. A clearer view of nature and her invisible attributes, reveals that we live now in spiritual infinitude, where all forms of matter and all types of existences are only the ever-changing and varying phenomena of invisible spiritual forces, elements and energies, and that these are infinitely co-related, is shown in all analysis of matter and motion and form.

It will be a day of *real intellectual growth* to the theologian and theosophist, when, sensing that all elements and energies of nature, combine upon a plane of reciprocal polarity in the promotion of every form and type of life, they discover that "Involution" with its theories of "unrolling" and "unfolding," is a mental delusion, for the reason that whatever unites in nature's crucible of development, must conform to these *inexorable principles of reciprocal polarity*. No spark or molecule of "divine intelligence" can act upon matter or substance without first becoming polar to it, *and then it will have to look out for reactions*.

No soul of a Socrates can possess the mental fiber of a child, without first becoming polar to the embryotic cell of mental convolutions. Such an effort on the part of Socrates, would kill the child and damage Socrates' soul. The law of "The Conservation of Energy," depends upon principles of reciprocal polarity.

A DAY OF SAVING GRACE.

It will be a *day of real saving grace*, for the Christian saint and sinner alike, when, sensing that all of nature's elements and forces are polar, and that they combine upon this inherent principle, they discover that their God is out of a job; and "Overruling Intelligence" ceases longer to rule. If this God made the principles of polarity for the elements of infinitude, he lost his job by that act, for the reason, that he can no longer overrule, *without breaking up existing polarities*. A change in the polar tension of oxygen, would kill all forms of life, and promote chaos in all spheres. *Let the Thinkers Think, and Give God a Holiday*.

THE EVOLUTION OF FORMATIVE PRINCIPLES
AND OF FORMS OF MATTER AND LIFE, BY
THE ACTION AND REACTION OF FORMATIVE
OR SHAPING ENERGIES, COMPRISE THE REAL
EVOLUTION IN NATURE'S LABORATORY OF
SPIRITUAL ART.

The greatest discoveries in modern science, are those that give us a deeper insight into nature's secret processes, enabling the thinker to trace in greater exactitude the wonderful rhythm qualifying the beautiful and the sublime, operating in the domain of the invisible attributes of physical nature. For untold ages the world's ablest and most philosophical thinkers and savants, have mistaken the physical world we see, for the real world. For unknown centuries, they have regarded the phenomena of nature, with something of superstition, and clothed it with incoherent speculations. Besides, the pulse of social approbation, comes in closest touch to him, who thinks most closely in unison with the popular mind. Then again, the philosophic Thinker is human, is not possessed of insane egotism, and is liable to conclude that the consensus of public opinion is more wise than he, hence he drifts along with its tidal wave. But during the last quarter of a century so many discoveries have challenged the attention of the Thinker, have stimulated the physicist to closer investigation and aroused the chemist to deeper analysis, and the physiologist to renewed investigation of the functions of the vascular system of man, and the structural anatomy of flowers and shrubs, until the deeper recesses of nature have yielded sufficient evidence against old systems of assumptive speculation, as to challenge their value in the higher consideration of a true civilization. The result of these discoveries are such, that the modern physicist will tell you that we live in a realm of physical and psychic

phenomena. Physical in its external appearance *only*, but psychic (molecular) in its method of acting upon, and impressing human consciousness.

The modern chemist tells us that in his laboratory of experiment, that in the compound forms of matter that are visible, he has discovered an invisible actuating energy, as the result of the combination. Hence the compound we see is only the phenomenal expression, of an invisible formative principle or force. Thus, "pure lime" is the oxide of the metal calcium, and is a white caustic alkaline powder. Now the powder we see is not the real entity or life principle of lime. The eye cannot see caustic properties. The real life of the lime *is an invisible spiritual energy or force*, the result of those chemical reactions from which this form of matter is evolved, and what we do see is only the phenomenon of invisible forces in combination. Lime has very great resistance to heat. We cannot see this property of resistance, any more than we can see its caustic characteristics. Both of these factors are an invisible molecular combination, comprising the active principle of the compound we do see. Thus everywhere we turn and look upon objective nature, we are confronted with the phenomena of invisible forces and energies, promoting visibility of form,—the form force being actuated into physical expression by a combination induced in an invisible chemical spectrum. Let us amplify this truth by referring the reader to the evolution of water, with which perhaps he will be acquainted. The basic elements of water, as is well known, are oxygen and hydrogen gas. Each of these gases is invested with an active principle, known as "the life principle" of these elements. These gases cannot be seen, but when they are united by a current of electricity, the two active principles of these elements unite and form a visible fluid. The real action and reaction of the combining molecules have taken place (in scientific language)

in an invisible chemical spectrum. Zollner, called this spectrum "The Fourth Dimension of Space." The first three dimensions being, according to this savant, "length, breadth and thickness," while his fourth dimension meant the invisible reactions obtaining in the molecular structure of the combination, that promoted, length, breadth and thickness. The constant expression of this phenomenon of invisible forces promoting visibility of form, has led up to one of the greatest inductions of all ages. It is this, that in the laboratory of infinitude

NATURE EVOLVES FORMATIVE ENERGIES

as her real evolutions, while what we see of objective nature, is only the visible temporary garment, of the invisible structure within. It has taken the physicist and chemist a long time to fully comprehend the significance and value of this truth, although it is manifest in all objective nature, and demonstrated in every experiment that can be made.

Let us apply a little inductive reasoning to confirm this fact. It is a postulate of chemical science "That the central tendency of elements in combination, is to unite in the evolution of something entirely unlike the elements *per se*." This postulate is the accepted basis of chemical physics throughout the civilized world, and its verification is witnessed in all chemical compounds.

Accepting this postulate as a fact, we witness the continual growth and evolution of all species of flowers and shrubs, and all types of existences, which phenomena could not occur unless there was evolved in each species a *formative energy* of shaping and protecting character, qualifying each form of matter and each type of life, for the reason, that the action or impress of each element upon the flower and shrub, would continually change the entire character or the growth. If we mix salt into water, the combination is no longer water, or salt, but the union of the two. If we

again mix into this salt water sugar, its chemical character is again changed from its former condition. Here we see operative the postulate of chemical combination given above. But we can turn upon the plant life, water, salt water, sweetened salt water, ammonial water, and very many other compounds, and amid these reactions and other cataclysmic changes of elemental kind it grows and retains its individual type and form and characteristics.

Here also we witness the expression of the principles of *polar attraction*, by which the plant attracts from the etheric atmospheres of space those elements necessary for its growth, and of *polar repulsion*, by which the plant repels and refuses to assimilate elements and compounds not suited to its individual development. All of these facts attest the evolution of a "*formative energy*" as "*a shaping force*," as *the REAL ENTITY EVOLVED*; and this "*formative energy*" protects the life principle of the plant in its normal evolution, from the encroachments of non-rhythmic elements, and as a "*shaping force*" its tendency is to preserve the integrity and character of the type of life and structure evolved.

Wherever we turn, in whatsoever realm of evolution we seek, whether in geological stratas of rock formation, in mineral formations, in the structure and character of soils, in vegetable life, in tree or forest, in the lower forms of articulate life, in vertebrate and invertebrate species, in mammal and man, we sense the evolution of this formative life principle as *the real entity evolved*; and amid the constant reactions of invisible elemental forces, and the perpetual changes incident to each type of cosmic growths, we stand face to face with the fact, that the infinite of cosmic growths is promoted *by the omnipotence of nature's spiritual energies*, and that these combine in a spectrum invisible to human vision, in the formation of every type of energy, and every expression of form simple and complex.

This truth being evident in every manifestation of nature, we deduce: That the real actuating energies and forces of nature, are of spiritual character, invisible to the eye, and their action and reaction, and combination, being in an invisible chemical spectrum, evokes a formative principle and a shaping force, which although unseen in its molecular characteristics, *is a magnetic entity per se*, and the form it promotes, is the ever-changing phenomenon of visible growth, through which throbs in molecular rhythm this magnetic entity as its real life principle and force—its soul in process of development.

Before this sublime truth of nature in evolution, let shortsighted materialism uncover its head in humiliation; and theology in all of its pagan forms, stand abashed, and theosophy in its sensuality of reincarnations, bow in divine recognition of nature's superior art. Let the gods of human imagination and passion, retire with their ghoulish caprice to the mountain darkness of the supernatural, where they had their birth—there let them die. And let humanity rise from its long servitude of ignorance and read in this morning light of a new century, its complete intellectual emancipation.

NATURE'S SPIRITUAL ELEMENTS AND FORMATIVE FORCES, INFINITELY CO-RELATED UPON THE PLANE OF POLAR RECIPROCITY.

It was not our intent in the limit of a treatise of this character, to point out the order of cosmic evolution, but rather to trace the infinite truth of co-related spiritual energies, so far as modern physical science has been able to note and determine. We have seen in a former chapter that all elements of nature, and compound forms of matter are capable of acting and of being acted upon, and this fact gave expression to the terms polar and polarity. We have also noted that science has to admit the evolution of a formative principle as the real entity evolved, and that this entity of individuality,—this shaping life force is of magnetic character, the life that promotes the form we see. We shall be able to understand these life forces better, if we regard them as electrodes capable of action and reaction, of attracting and repelling. We see these factors of formative character expressing through their infinite variety of structure, the phenomena of time and space. Some of these formative processes are simple, many are complex in their molecular organization. Whether manifest in the crystallizations of rocks, stones, metals, soils, or noted in the great variety of plasmatic or bio-plasmatic forms of life, each formative and shaping electrode of life character, attracts under normal conditions what is necessary for its growth, and repels elements not polar to its invisible magnetic individuality. This we note in the development of bulb, plant, tree or animal. During the day there is impacted upon the plant, shrub or tree, through the action of light and heat, elements reciprocal to its growth.* Night comes with her seance

*Let the scoffers at spirit materialization learn a lesson from this fact in nature's art. By a change in chemical spectrum the plant assumes visibility. By a change in chemical spectrum the silver held in solution

chamber of molecular change, and the spectrum of invisible forces and elements that were impressed during the action of light and heat materialize into forms of growth, visible to the eye. This process of attraction and accretion, whether manifest at certain points of crystallization in rock and soil, or noted in the capillary reactions of plant life, or traced through the assimilative glands and processes of animal life, indicates the *formative and shaping process obtaining within*.

The ether of infinitude seems to be the repository for all the spiritual substances and factors in nature's laboratory of cosmic art. All types of matter can be reduced to invisibility, and in this form possess an attraction for the ether of space. And from out this ether of space, containing as it does the spiritual elements and substances of cosmic character, *the electrodes or centers of formative character*, attract the elements necessary for its development, by invisible modes of molecular motion and co-relation. But it will be asked, where did these electrodes or centers of formative character come from? To this we answer, By the blending and union of spiritual energies upon a plane of polar and molecular rhythm, induced by heat, light and electro reaction and reciprocal tension in the combining molecules. Let us look at this fact. By the electro tension of oxygen and hydrogen upon a plane of polar reciprocity, requiring just an exact number of parts and fractions of a part of each element by weight we have the

materializes into metal in the art of electro-plating. By a change in chemical spectrum the landscape scene or other picture, materializes into visibility, from invisible modes of action, by development on the photographic plate. By a change of chemical spectrum disease materializes into pathological form. By a change in chemical spectrum *the spirit life* of those out of the body, may materialize and be seen, by the same *eternal principle* of nature. And by a change of chemical spectrum in mental realms, civilization hopes to evolve rational thought in the pulpit and pew. There is no phenomenon in nature without change in chemical spectrum.

phenomenon of water—an evolved, visible fluid from invisible elements. Here we see operative *the shaping energies*, that evolves the visible from the invisible.* The common sponge is a low form of vegetable life. Its anatomical structure is composed largely of *silex*, a chemical combination of silicon with oxygen. This form of silicon is known to be the result of the combining proportions of these elements entering into its structure, the same as other forms of silicon obtain by other elemental combination. Between the spicula of the sponge structure we find a protoplasm containing largely oxygen and hydrogen. Here again is manifest the shaping energies contained in this especial combination, which qualifies and individualizes sponge life, as an evolution from spiritual substances. A study of the Polypi, particularly of the variety known as *anthozoa* will furnish data of value here. The polyp-home (polypidom) is a calcareous deposit of its own secretions, and contains carbonate of lime and a trace of calcium contained in the water of the ocean. The polyp itself, a species of zoophyte, possess an oval-shaped body, which it is capable of projecting out of its home, and withdrawing it at pleasure, has a mouth in the anterior or fore part of its body, which is surrounded by a fringe. This mouth is the only opening of its digestive system or canal. Its food is sea water and the microscopic forms of life it contains. A close analysis of the body of the polyp, discovers protoplasm, oxygen and hydrogen, calcareous substances, and a trace of calcium in solution. It grows by *gemmation*, (*budding*) although in the germinal sacks of one variety are found ova, and in another of the same species spermatozoa. Here is manifest the evolution of *life possessing*

*A combination of sal-ammoniac with a carbon or of sulphuric acid water with a carbon and many other chemical compounds with a carbon evolves light, heat, electricity and chemical action. All of these are "*shaping energies*."

sensation, by and through the co-relations of spiritual energies and forces of nature as found in certain tracts of ocean life. When you change the thermo of coral life, gemmation ceases, and coral life per se ceases to manifest. Let us ask the reader and thinker, are not the warmth, the protoplasm containing oxygen and hydrogen, and the calcium and calcareous substances, *shaping factors* in this evolution? And are not these factors rhythmically and arithmetically co-related to this species of cosmic life? *

Let the Thinkers Think.

HUMAN CONSCIOUSNESS,

AND ITS CO-RELATIONS.

Thus far, we have only briefly pointed out the reciprocal co-relations of elemental energies and forces that promote the infinite expression and variety of form and type of matter, found in cosmic evolution. We have shown that no element or substance of nature grows by its own inherent reactions, — only as it enters into partnership called *co-relation* does it aid in the promotion of form. It does not increase its own substance by this combination, contrawise, it gives up its individuality—its polarity, when it enters into the evolution of matter, and assists in evoking a formative energy. As this process of combining takes place in an invisible spectrum, it was called *psychic*, by the ancient Greek savant, which means, “breath” or “soul,” or the general life principle as he conceived all development

*But there is a large class of idealists who will affirm that it takes “*something else*” besides chemical reactions to induce life per se. Now there is no evidence of this “something else,” and if there was, it would only be a factor with other factors and subject to similar chemical reactions. Frost or heat in *their omnipotence* kills the germ of life in seeds, and overrules “Divine Mind” and “Overruling Intelligence” and this “Something Else” in the life manifest in an incubating egg.

of physical form to be the result of psychic influences. Modern science employs the term "molecular," in speaking of these combinations, meaning an invisible co-relation obtaining between the molecules of combining elements. As science finds this formula of invisible co-relation and combination to be universal in every realm of space, we have affirmed the term "*spirit*," as a term of general and specific import, to be most expressive of elemental substances; and the term "*spiritual*," equally applicable to express the invisible "modes of motion," by which all substances are related. This conclusion will seem both rational and logical when we sense that without these substances nothing was evolved that is evolved, and without these modes of motion there can be no expression of energy or force—in brief, no phenomenon in infinitude.

Let us now trace human consciousness as an evolution in nature to the same order of cosmos in process of development. The modern physicist finds that the blending of reciprocal *magnetic spheres* of combining elements, to be the basis of a new form. So in human evolution the blending of reciprocal magnetic spheres in the laboratory of human art, *is the basis and starting point of individual human existence*. The principles of human development have always existed, but the evolution of the individual has its inception the same as other types of matter and life. His soul or life principle is a combination of shaping energies belonging to, and qualifying the vital and mental states of parentage. When these vital forces combine upon a plane of physiological or functional polarity, we may expect thoroughly vitalized offspring. When these magnetic spheres blend in mental and intellectual rhythm, as well as in vital, we may consistently expect children that will develop brain power and the genius of mental action. When the vitality of parents is overtaxed, or is low and diseased, and when the mental states of father or mother

are discordant, we may as certainly expect the birth of the demented or some of the incongruous mental and physical types of human existence, which, while increasing a nation's numbers, they never add to its genius or aid its civilization. They comprise a very large portion of the human population and may always be known by irascibility of temperament and disposition, by their tendency to court the marvelous and mysterious, and to entertain vagaries and inconsistent ideas. The ecclesiastical element representing this irrational tendency of mentality, are easily cajoled into the idea and belief that one of the Gods of mytholgy of incestuous nature, once had an immaculate Son; and a belief on this son and his power to persuade or coax (called "intercession") his father saves their miserable *half-born souls* from the Hell of Ignorance. "Like promotes like," was a principle in nature, *before it was known to philosophy*.

From the blending of the spermatozoon into the female ovum, we can trace to-day the evolution and changes evoked in the maternal matrix, until the embryo reaches the realm of the human, in shape and form. And through successive evolutionary changes until this form of love art is born into an atmosphere of oxygen, and begins its mortal career its changes of development are known. Its symmetry of form and perfect mold of limb indicates the wonderful ability of the divine artist Nature, when operating in accord with vital processes and reciprocal polar economy. A glance at the brain convolutions already outlined in the infant, is sufficient to determine that under the protection of intelligence, a genius is born to sway the age.

During youth, and through the coming years of life, we note the evolution of the "formative life ego" through glands of assimilation. This formative life ego and shaping energy, in conformity to nature's universal formula of development, grows the physical body in size, and changes its functional status with incoming years, assisted by the

oxygen of the atmosphere, by water and foods. The conscious ego assimilates the spiritual character of these substances and compounds, and without these supports, *the life principle of the human could not be maintained in the body.*

This fact of itself is evidence of the spiritual character of elements, substances and compound forms of matter which as foods, grow into larger physical expression the body, and and stronger magnetic power, the spiritual ego of man. The human brain as a mental electrode, now thoroughly developed in its cerebral convolutions, becomes *a central station*, through the structure of which, his conscious ego is impressed, and in which it is affined and co-related. The magnetic co-relation between "man's conscious ego" as a formative principle, and the cerebral fiber and cell which it evolves, qualifies cell and fiber with electro tension, by which his consciousness is impressed through the sensory system, and through which as the real worker and active agent, *volition* commands or induces energy and motion in the motary system. Disturb or impair these cell centers and their connecting fiber in the *sensory tracts*, and consciousness is only feebly connected to the outside or objective world; hence consciousness is not clear-visioned or clear-sensed. If the human is born with imperfect sensory tracts in the cerebral realm, his consciousness *is less conscious*, and he is a dullard, a fool or an idiot, in mental expression, *in proportion as the sensory structure lacks symmetry and high mental tension.* When the Thinker understands that the formative and shaping force that induces this abnormal structure, is largely and generally the product of parentage—of hereditary weakness, of carelessness, disease, vice, abnormal sensuality and appetite, he will have a correct view of the importance of intelligent generation and gestation as a basis for intellect and moral life. A belief in sensual gods and sensually begotten saviours,

and sensual virgins, never has, and never will save this element of humanity, from the errors incident to incoherency of consciousness and animalistic tendencies. Let us educate these careless teachers and promulgators of vice—these dealers in “cheap certificates of atonement,” “for cash down,” to a plane of rational, *natural* philosophy; or relegate them to the *workshops of honest men*.

When the cells and fiber or connecting ganglia of the motary system are abnormal, imperfect, or become paralyzed, volition can no longer evoke it into normal action.

But with a high order of brain power, which a highly and intelligently tensioned formative process evokes, human consciousness is not only in closer and reciprocal touch with objective nature and its environment, but it is clear-visioned and able to sift the demonstrative and knowable, from the speculative and unknowable. Man's consciousness is connected to the universe of phenomena, by reciprocal modes of motion, known as molecular in character, invisible in their action, spiritual in their inception and impression upon the active, thinking soul, or life ego of the human. Nature has only one method of impression and it is molecular in its character, and is as applicable to mental spheres as to physical. Nature has only one method by which she transmits her energies, whether they be in what we call the physical domain or in the conscious realm; and that method is through the electro tension of matter and substance.

The rap of the telegraphic key that unites consciousness to consciousness is a proof of this fact, and the “*spirit rap*,” uniting consciousness to consciousness is an expression of the same truth, through analogous principles of electro nature. The transference of thought by the commercial telephone is evidence of the electro relationship of conscious thought to the molecular structure and tension of the wire and earth current. The central station for the expression of this phenomenon, is in the citadel of conscious-

ness, *and volition is the active agent.* The central receiving station is also in the citadel of human consciousness. The apparatus employed and the wire are only an electrical mechanism, connecting electro centers of the brain through which volition operates in promoting speech and vocal action.

Thought transference, sometimes called mental telegraphy, is the same phenomenon operating through other forms of electro matter and substance. Psychic research has demonstrated this fact in thousands of instances, and wireless telegraphy additional evidence to the scientific and natural basis for these mental phenomena. A new discovery in physical science, lends additional emphasis to this great truth of thought transference. It is known as the "The Spectra Telephone," by which individuals in telephonic communication *can see each other*, in a mirror attached to the electrical circuit. Only the thickness of a glass seems to separate friends, that in reality are a thousand miles apart. All nature is an X-ray in her reciprocal relations. The pleasant thought and kindly solicitude, the anxieties, cares and pains of friends remote who are mentally polar and reciprocal to us, are impressed upon the receptive human brain and consciousness. This natural truth when fully comprehended, will broaden and enoble and elevate the mortal, who has evolved into intellectual spheres, and away from *barn-yard proclivities*. As all nature is an X-ray, which truth is based upon the reciprocal polarities of matter and substance, it will be seen that there can be *no secrets in nature*. The individual whose brain and being throbs with desire and intent to commit crime, or who has committed it, *imparts this mental and physical condition to everything in his environment*. All nature records *through molecular reciprocity* these facts, and eventually it will be seen that a very large class of mediumistic mind can catch these vibrations, as easily as the average human

catches malignant disease. Both states are transferred by principles of electro molecular induction.

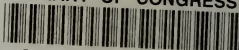
INFINITUDE IS AN X-RAY OF SPIRITUAL CO-RELATIONS.

And upon the sublime data of these truths we affirm life and individual consciousness beyond the grave. The relation the spiritual ego holds to the earth plane, is based upon *nature's eternal principle of molecular reciprocity*. This is the relation held as we have seen, between substance and matter, and form in process of evolution in all the realms of the known universe. And this same truth extends to spheres immortal and co-relates individual consciousness to consciousness on the mortal plane. The analysis of every truth in physical science attests this fact, and in the demonstrations of nature's phenomena, *none are more thoroughly proved than this*. The same principles of deductive reasoning and inductive demonstration, that establishes any fact in science and philosophy, *will prove this truth as included in nature's equations and in her mathematics of reciprocal energies*. And the reason why it has not been discovered before, is because ecclesiasticism and oriental dogmas, called religion, have sought to establish life beyond the grave in supernature, thereby inviting its devotees to believe a lie and a cosmic impossibility, as a basis of morality here, and a ransomed life hereafter. These two systems of thought are as antipodal as the known, and the demonstrable are to the unknown and impossible. The philosophy of The Spiritualism of Nature has no relation to these vagaries of the Orient. The principles of affinity, of co-relation and spiritual reciprocity, uniting all cosmic realms was a fact before the gods of mythology and immaculately conceived Saviours were known to human consciousness. The mathematics of nature and her inexorable principles made "The Spiritualism of Nature" a truth, *and life beyond the physical form a fact*, and co-re-

lated it to the earth plane, before Bibles, Sacred Cosmogonies and religious formula had been invented to enslave the human intellect. These two systems are as diverse as the poles of our solar system. *They cannot be interblended*, and all effort in that direction during the last half century has proved abortive. You cannot weave into a principle of nature a fetich of supernature. The religion of Christianity and the pagan ideals from which it was taken, have been a blight in every age and filled the world with discord, misery, and agony. Its postulates are at variance with known data, and elude analysis. THE SPIRITUALISM OF NATURE when understood liberates the intellect, extends the boundaries of human knowledge, unites in more fraternal union the efforts of mankind, broadens the channels of charity, binds us to those we love here in stronger bonds of human sympathy, lifts the veil of superstition disclosing *a spiritual infinitude*, where continued individual existence and progression, *is nature's free gift to the sons and daughters of mankind.*

JAN 26 1900

LIBRARY OF CONGRESS



0 022 007 267 8

6.0/0